THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When the hour of trouble comes to the mind or the body, or when the hour of death comes, that comes to high and low, then it is not what we have done for ourselves but what we have done for others that we think on most pleasantly."—SIR WALTER SCOTT.

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"YE SHALL KNOW THEM BY THEIR FRUITS."

A FEW weeks ago a Liverpool minister of the Church of England said to one of the Latter-day Saints: "There is no disputing the fact that your missionaries are patterns of propriety in deportment in this country. If they would only observe the same strictness in Utah there would be no fault to find with them. But they live horrible lives out there."

If it were not for the evident earnestness with which remarks like the foregoing are sometimes made, the reference to a different and less exemplary life at home would be regarded as a bit of humor. Minds that are analytical in their composition—endowed with a proper sense of proportion—have long ago given up such conclusions as incompatible with reason. "By their fruits ye shall know them," is an axiom that has long been applied to all sorts of conditions, and found to be a just and reliable yard-stick. The Latter-day Saints are perfectly willing, even anxious, to be tested by this judgment of the Lord and Savior.

One of the first fruits of "Mormonism" showed itself in its effect upon the Prophet Joseph Smith when the message of the restoration of the gospel came to him. He was but a boy, untrained in the sciences or higher knowledge of the day, and although of a deeply spiritual turn of mind, was uncertain in the matter of his

religious affiliations. Immediately the word of the Lord came to him all this was changed. He boldly asserted the truths he had acquired, and no amount of ridicule, contumely or threats could cow him. By the light of the Spirit of God with which he was endowed, he grew to be a scholar of whose accomplishments prominent writers of the days of his martyrdom, bear respectful testimony. That from the time he became the mouthpiece of God, he was possessed of a remarkably strong personality, is amply evidenced by the testimony of all who knew him. There was no evidence of this characteristic in his earlier youth. He was reserved, honest and industrious, but his distinctiveness as a leader and teacher of men became apparent after he had been called to perform the truly wonderful work of restoring the gospel of Christ and re-establishing the Church in the last dispensation.

The splendid organization of the Church of Jesus Christ of Latter-day Saints, as it exists to-day, is one of the fruits of the system, or doctrine, and it cannot be said with any degree of reason that the good conduct of a comparatively few men engaged in missionary work abroad, while the great body of the people were living "horrible lives" at home, could bring about such admirable results. The missionaries constitute but a single branch of the great tree of "Mormonism," and if it is healthy and vigorous and shows good fruits, then the trunk and the roots must of necessity be healthy and vigorous. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The presence of these well-behaved men in the missionary field is a matter worthy of more than passing thought, when we consider the fruits of the tree of "Mormonism." They come from all avocations direct into the work without preparation, in the ordinary sense, as ministers, but they are almost immediately able to discuss the principles of life and salvation readily and intelligently, overwhelming the clergy by their wide understanding of the Holy Scriptures. They come from the cities, the farms, and in many cases from regions that may be termed "frontiers," yet their behavior is such that even ministers of the gospel, who are unfriendly to the system, acknowledge their excellence. This is all the result of "Mormonism." Their ability to meet the learned in the discussion of religion, to behave circumspectly and with propriety in all lands, they owe to the enlightening and refining influence of their faith. Of themselves they are weak, just as the apostles of the Lord were in olden times, but having been nourished from this tree of spiritual and intellectual life, they burst forth into able teachers of men. Could results like this come from a bad source?

Betterment in temporal affairs is an important feature of "Mormonism." Brotherly love is cultivated in this society assiduously, and the fruits of this principle are shown in the elimination of poverty, and in the general prosperity that attends the communi-

ties where it is lived. It is a matter of common history that wherever the "Mormons" have settled, prosperity has been in evidence. Dean Swift says: "Whoever could make two ears of corn, or two blades of grass, to grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country than the whole race of politicians put together." The "Mormons" have built up many prosperous communities where nothing but the bare earth existed before. In Ohio they prospered above their neighbors. In Jackson County, Missouri, their industry and frugality earned for them such progress that the envy of their shiftless neighbors was excited. Driven from their comfortable homes in that fertile spot, they built up a great commonwealth as if by magic, in the less favored counties to the northward. In less than five years from the date of settling Caldwell, Davies and Ray Counties, they were stripped and spoiled of all their earthly possessions and driven in winter to Illinois. They drained the swamps upon which the town of Commerce stood in that state, and in four years had raised up the largest and most beautiful city in all that region. Evil designing men were not satisfied to let them enjoy their homes, however, so they took their way westward to the Rocky Mountains and established themselves in a barren country a thousand miles from civilization. The soil was dry and unproductive, but despite incredible hardships, the saints soon made it to "blossom as the rose." If the man who makes two blades of grass grow where but one grew before, is so deserving of mankind, what shall we say of these daring and industrious pioneers? These are actual fruits. Would they grow on a corrupt tree?

Men and women of note who visit the "Mormons" in their communities, regard as one of the most striking features about them their deep love of home, the excellent housewifery displayed, and the devotion observed in the home circle. Mr. Louis Potter, a famous artist of New York, recently visited Utah in the prosecution of his profession, and upon his return home was interviewed by a representative of the *New York Sunday World* regarding his impressions of the people. Among other commendatory things, he said: "The Mormon love of family is almost beyond our understanding. One stands aside and wonders that he has not discovered before that there is so much love and gentleness in mankind; for once you have seen Mormon families together in everyday life you begin to think that the family is the most sacred thing in the world."

Mr. William E. Curtis is one of the most famous and most reliable newspaper correspondents in the world. He is and has been for many years past, special correspondent of the *Chicago Record-Herald.* Last summer he spent considerable time in the West during the Alaska-Yukon-Pacific Exposition at Seattle, Washington, and while in that part of the country, took occasion to visit

the "Mormon" communities particularly. He had been in Utah before so he was no stranger. In his letters he spoke of the great strides being made by the people in building up that section of country, and concluded by saying, "The 'Mormons' may be a very bad people, and the Gentiles (non-members) may be a very good people, but you never find a 'Mormon' keeping a saloon, or a dance hall (as that institution is known in the world), or a gambling hell, or any other disreputable resort. Where there is a fight over the temperance issue you will find ninety-five per cent of the 'Mormons' voting for prohibition, and wherever they go or wherever they settle they take their prohibition sentiments with them. Nobody ever heard a 'Mormon' say that whisky-selling was necessary to promote the prosperity of a town. Nobody ever heard a 'Mormon' make a speech in favor of what is called 'personal liberty,' or 'a free Sunday.' I wish I could say as much of the Gentiles, of the Presbyterians and Methodists and Episcopalians, who are continually asserting that the 'Mormons' are trying to destroy the peace and happiness of this country. * * * 'Mormons' are forbidden to use tobacco. No man can teach in a Sunday School or hold office under the 'Mormon' Church who uses tobacco or liquor in any form, and an elder cannot drink either tea or coffee, because they are considered stimulants." As to the credibility of this witness we may add that he is well known in Europe and in both North and South America, and is a member of almost every learned society in Washington and many in Europe. Numberless other writers and speakers of renown might be quoted, but these are quite direct and convincing—and their testimonies are of recent origin.

Of course, there are men who will not see anything but bad in anybody against whom they have once been prejudiced. This perverseness is a well-known characteristic to students of human nature. It was especially evident to the Savior. Those who opposed Him saw indeed His wonderful works and service of love, but instead of being convinced by what was so apparent, they endeavored to discredit Him by crying: "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." Men of this stripe are simply incorrigible, and are to be found in all ages. The present day is no exception. So, to the extremely prejudiced and the wilfully blind, we cannot hope to bring light, but for this minister, whom we quoted in the beginning, who is willing to acknowledge even a little truth, we feel that there is some hope. As a student of the Bible and a believer in Christ, he should be willing to judge the tree by its fruit, that it is good.—S. N. L.

"BECAUSE your house has cellars it does not follow that you must choose to live in them. On the same principle I am determined to live in the upper chambers of being."—J. B.

SALVATION IS FOR THOSE WHO ENDURE.

"AND ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22.)

The doctrine that men are immediately saved when they confess Christ with their lips, is pernicious. When it is carried to the extreme, holding that upon such confession of the Redeemer one is admitted into His fold, and his salvation made so sure that he cannot fall away, it is doubly pernicious.

When, previous to His crucifixion, Christ was addressing His disciples on the signs of His second coming, He told them that they should be hated of all nations for His name's sake. "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved." (Matt. 24: 10-13.)

According to the testimony of John, compliance with certain specific laws and ordinances were necessary for admittance into the kingdom of God. (John 3:5.) Unless someone has received by revelation from God, the right to change that order, it still stands. And I take it that the conditions which obtained in the church affecting those who had confessed the Savior and complied with the requirements for membership with Him, may, and do, exist to-day. The Lord said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and wailing and gnashing of teeth." (Matt. 13: 41, 42.) The statement is plain here that it is possible for members of the kingdom to sin so that they shall be plucked up root and branch and thrown into torment. This was well understood by the disciples also, for they labored unceasingly and wrote epistles exhorting the saints to faithfulness. Paul, in writing to the Hebrew saints, tells them that they had become as babes and were in need of being taught again in the first principles, and he warns them of the punishments to follow should they depart from the faith. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6: 4-6.) Peter says: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy com-

mandment delivered unto them." (II. Peter 2: 20, 21.) Those who claim to be saved so fully that they cannot sin further, will glean slight satisfaction from these scriptures that I have quoted, or from any other. The idea is unreasonable and entirely unsustained by Holy Writ.

As there is an always-present danger of even the faithful falling into sin after they have received of the knowledge of the Lord and Savior, there is also the chance for them to advance in the kingdom and receive great blessings, if they endure. Paul, in his letter to Timothy, says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." (II. Tim. 4: 7, 8.) We shall be rewarded or punished according to our works (Rev. 20: 12); the righteous man shall receive a righteous man's reward, and the wicked shall receive everlasting shame. Scripture, and common sense teach this, leaving scanty hope for such as stubbornly assert that they cannot by any act of their own add to nor take from the possibilities of salvation in God's kingdom. To hold such views is to make fun of the Lord and His able disciples of ancient times, for they worked hard to get men to *do something.* Christ doesn't promise a knowledge of the doctrine He taught, to any but those who would do the will of the Father. And then, as far down the stream of time as we have any scriptural record, the apostles were tireless in urging the saints to retain that which they had received through the Lord and His servants, that they should not lose the rewards, giving them to understand plainly that it depended upon their integrity and continuation in the way they had begun. One of Paul's admonitions was: "Work out your own salvation with fear and trembling." (Phil. 2: 12.)

In the house of God there are many mansions. There is the glory of the Celestial kingdom typified by the glory of the sun, which shall be the abode of those "who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and according to the commandments which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power." (Doc. and Cov. Sec. 76: 51.) There is the glory of the Terrestrial kingdom, typified by the moon, which shall be the habitation of those "who died without the law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. * * *

These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of God." (Doc. and Cov. Sec. 76: 71-76, 79.) Still another glory in the "house" of God is the Telestial glory which differs from the other "mansions" even as the stars differ in glory from that of the sun or the moon. In this glory are those "who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished His work." (Doc. and Cov. Sec. 76: 82-85.) There is still another general department where those are sent who commit the unpardonable sin and become sons of perdition. And the scriptures declare that only those who have received the Holy Spirit, been "saved" in the sense that great knowledge of things heavenly has been given them, and then fallen away, are to suffer this dire punishment. Thus it is plain that men may receive light and lose it; may receive grace and lose it, and that when they have lost these things of the Spirit, their second estate is worse than the first. God has made the object of eternal life worthy of our striving, and He has ordered the striving that we may fully appreciate the gift when we reach it.

Let us not be led away by any lazy doctrine, by any cunning and craftiness of men who try to hold us by teaching that the way is easy. He who will not make an effort to gain the gifts of God is not worthy of them—and will not receive them, either.

Belfast, Ireland. ALBERT H. POWELL.

THE SHRINE OF BACCHUS.

A gilded "temple" where a god
Is worshipped by the sons of sod.
Of gold? Nay, but of sense and passion:
Its form is fair, its heart is ashen.
Lives are laid down upon its altar:
Men worship there whose footsteps falter.
This god the strength takes from the strong,
Pays in return—a drink, a song.
The beauteous grape now spills its life
To spur a drunken world to strife.
Well used 'twould help our ills to nurse,
Ill used it proves a country's curse.
Though churches in this land are found,
These "temples" do much more abound.
My brothers, in this land of ours,
Why grow we weeds instead of flowers?

Gateshead-on-Tyne. AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 31, 1910.

SOME GENTLE REMINDERS.

THE Liverpool office is frequently over-burdened with letters of inquiry about matters on which the writers could obtain proper information from their conference president, who is supposed to be posted on general subjects, including times of departure of companies for Zion, dates of sailings, cost of passage, conveyance of luggage, and all the necessary points in relation to the entire matter. Yet, many of the elders, as well as members, jump over the heads of the conference presidents and entail upon this office much needless writing and postage. The conference clerks ought to become thoroughly familiar with such subjects, so that, in the absence of the conference president, they can reply to questions of this character.

Declarations or interrogatory forms should reach this office at least a week in advance of the date of departure, and be signed by the individual or individuals whom it describes. The head of a family may sign for the whole group, whose names and descriptions may be placed on the ONE declaration form. It is not necessary to send a separate sheet for each member of one family. The conference president should not sign his name as "Agent." There is but one agent in the mission. Returning elders should be guided by this rule as well as members, so as to ensure their departure at the time specified or desired. They should each have at hand the minister's certificate obtained from the First Presidency before leaving home, so as to be able to show it at the Liverpool office on arrival here, also at Chicago. It must also be ready to show at New York by any returning elder going by that route.

Some record should be kept in each conference office of instructions received from the mission president and of information furnished from Liverpool, which will apply in a general way to local affairs. By this means much repetition of correspondence would be saved. When a change of conference presidents or clerks occurs, every item of general instruction and information

should be imparted to the successor. There should also be an inventory of conference property, including books and records to be received by the new incumbent and checked up to prove its accuracy.

It is necessary to repeat former instructions as to certificates of membership for persons removing from one branch of the Church to another in this country or to others. When a member is thus removing or going to Zion, in every case a certificate of removal should be furnished, so as to give proof of membership without which it cannot be satisfactorily established. People present themselves frequently at this office without any such credentials. and we have no evidence of their status, and they are thus open to suspicion. Sometimes even the elders are deceived by impostors professing to belong to some branch of the Church, and have been thus exposed to fraud and dishonesty. Members of the Church in good standing should be able to present some written or printed evidence properly signed to show their fellowship, or they ought not to be treated as Latter-day Saints or receive aid, which some of them seek to obtain. The saints should be on their guard against impostors of this character.

At conference time, notwithstanding suggestions, frequently offered, those in charge neglect to provide books of reference for the occasion, such as the Bible, Book of Mormon, Doctrine and Covenants, Pearl of Great Price. These should be at hand on all public occasions of general assembly and particularly at conferences. A good sized Bible instead of a pocket edition is always preferable, both for appearance and for reading. Such works should be the property of the branch or conference where the meetings are held, and as a regular rule be placed on the desk, or table on the speaker's stand.

Elders desiring to be transferred from one conference to another in order to be near relatives, may sometimes be accommodated, providing that places can be made for them without greatly disarranging the plans of the conference presidents. In the first place, it causes a vacancy in the conference where the elder is laboring; in the next place, it requires the appointment of a companion elder in the conference to which he desires to go; reducing the regular number in the one case and increasing it in the other. Simple visits to relatives can be made at the close of a missionary's term without making these disturbances. When a protracted time is needed and we can make the needful arrangements, the request will be granted, but perhaps not immediately after receiving the application.

We have to remind our friends, and particularly those who correspond with us, that the *Millennial Star* is not a general newspaper, but a magazine devoted specially to the general interest of the Latter-day Saints, and that it is but a small publication of sixteen pages, and therefore all notices, reports, accounts of meet-

ings, ceremonies, etc., must necessarily be brief in order to obtain insertion. If we were to publish lengthy death notices, our columns would be occupied to the exclusion of articles containing instruction and information on doctrine, principle and discipline. We have no room for notices of marriages or births. We do not attempt to narrate current events which properly belong to public journals. This should be generally understood, and no one should be offended because we cannot find space for such items as may be of great importance to those who write them, but not of such moment to the mass of our readers.

Some of our correspondents become very impatient if their communications do not immediately appear in the *Star*. They fail to take into account the facts to which we have here alluded, also that this is a weekly periodical which is made up in form for the press on Wednesday, so that it may be issued on Thursday. It must be obvious, then, that anything to appear at a given time has to be in hand at this office in due season. Articles on religious subjects have to be carefully examined and often editorially prepared or corrected, and therefore are not ready to be printed as soon as they are received. Notices of district meetings, social gatherings, baptisms and similar communications have to be held until there are both time and space for their insertion. And if they arrive on the day of or day before publication, they will in all probability be laid aside until another issue. Also if they are in the nature of very stale news—because of delay in forwarding them, they may be omitted altogether, and the fault will be in the delay, so we should not be blamed.

It is difficult to make some of our conference and branch clerks understand the necessity of promptness in sending reports of public meetings and ceremonies and organizations directly after they occur. Some of them seem to think, if they think at all, that any time will do to write up and forward their reports. We do not wish to be arbitrary, but will now notify them that they are likely to receive an object-lesson concerning the adage "Delays are dangerous," by the entire omission of their reports because they are too far behind time. When a baptism takes place, why cannot the report be made out and sent here immediately? Why put it off for two or three days or more? Someone will reply, "If we send word so that you get it on the day before you publish, that ought to be sufficient." Just suppose that everything for the week's supply of matter for the *Star* were kept until the last day before printing, what would be the consequence? This is not a daily newspaper, and we have not the facilities enjoyed by such publications. But as soon as one number of the *Star* is taken from the press, and even before that, matter for the next number is being put into type which has to be proof-read, corrected, made up into form, and arranged according to order, and all this takes time.

Will our friends, then, please be a little reasonable, and not fly into a fit if that which they send for the *Star* does not appear as quickly as they desire, or if it has to be cut down that it may fit into the space at our disposal? We are getting so many reports of social gatherings and other assemblies, that we are compelled often to abbreviate them, so that we do not fill up our pages entirely with such details. We are glad to hear from our brethren and sisters and receive their literary compositions, and pleased to make such notices as are consistent with the character of this publication, but we cannot insert everything that comes to hand nor publish it in proper season unless it arrives in time. Please take notice!

C. W. P.

PRESIDENT JOHN R. WINDER CALLED HOME.

When the news flashed over the wires last Monday that President John R. Winder had departed this life the evening before, a sorrow was felt in thousands of hearts closely akin to a personal bereavement, for this "grand old man" was loved and venerated wherever the name, "Latter-day Saint" is known. The end was not altogether unlooked for; he was prostrated several weeks ago with pneumonia, just after he had attended a conference of the Pioneer Stake, and although he rallied somewhat and hopes were entertained of his ultimate recovery, it was felt to be an unequal contest. He was possessed of rare vitality and vigor of body, due to his wholesome manner of living, and his mind was wonderfully clear and active up to the last. His genial and energetic presence will be missed in the Church offices where he has worked the past several years with such splendid zeal in the interests of the vast affairs of this latter-day work. He will be missed in the councils of the saints and in the ward which was honored by his membership; in the Salt Lake Temple where he has presided so admirably for many years; amongst business men and statesmen, for he was active in both secular and religious affairs. He was one of those rare human beings who come to the surface in great movements, possessed of such a charming personality and unquestionable heart interest in their fellowmen that even their enemies love them. "As true as steel and as good as gold;" said a devoted associate of Brother Winder upon hearing of his demise, "too much good cannot be said of him." And every man, woman and child who knows him, "Mormon," Jew or gentile, will concur in this heartfelt estimate of the beloved leader; one of God's noblemen.

John Rex Winder was born December 11th, 1821, in Biddenden, Kent, England. When twenty years old he went to London and secured a position in a shoe store. He married Ellen Walters November 24th, 1845, and about two years later moved to Liver-

pool. The story has been often told of how one day in July, 1848, in a shoe store, he picked up a fragment of a letter on which he read the words: "Latter-day Saints." He had never heard of them before, but the name interested him and he made inquiry, learning that this people held meetings in Music Hall on Bold Street. He went to their services, became converted and was baptised September 20th, 1848, by Elder Thomas D. Brown. A month later his wife was baptised. They remained in Liverpool, members of this branch, until 1853, when they emigrated to Utah. During the early days he engaged principally in tanning leather, making and selling leather goods of various kinds, but in later years he branched out into various business enterprises, and at the time of his death possessed extensive interests. He held numerous responsible positions in the Church during his career in Utah, among them being the presidency of the 12th quorum of Seventy, acting bishop of the 14th ward, and counselor to Bishop Taylor of the same ward, member of the Salt Lake Stake High Council, counselor to Presiding Bishop William B. Preston, and first assistant to President Lorenzo Snow in charge of the Salt Lake Temple. He continued in this latter position under President Smith. When Joseph F. Smith became president of the Church in 1901, he chose Brother Winder as his first counselor; a choice in which the saints have greatly rejoiced. In secular affairs he has been equally active. He was entrusted with much arduous and responsible work during the Echo Canyon War, and has been prominent in State military affairs from his earliest residence in Utah. He also enjoyed the confidence of the community in various civic offices until the calls made of him in the Church required the devotion of his whole time. He passed away at his home at seven o'clock Sunday evening, March 27th, 1910. Funeral services are being held to-day. He is gone from this life, but his memory will be cherished and his example of purity, loyalty, love and integrity will serve as a shining light to generations to come. May his noble spirit find rest in heaven until his soul shall be raised to immortality and crowned with eternal life!

S. N. L.

MINUTES OF LONDON CONFERENCE.

A LARGE gathering of saints and friends were made happy and buoyant spiritually from the excellent instructions received at the semi-annual London conference held at "Deseret," High Road, South Tottenham, Sunday, March 27th, 1910. President Charles W. Penrose of the European mission, Sister Romania B. Penrose, President Don C. Rushton, forty-three traveling elders of the London conference, and two visiting elders from Australia were in attendance.

The morning session was opened by the choir and congregation

singing, "O say what is truth." Prayer was offered by Elder John H. Eccles, Jr. The choir then sang, "Arise my soul, arise." President Rushton made a short address of welcome; exhorted all to make the most of this splendid opportunity for gaining knowledge which perisheth not, after which he read the statistical and labor reports for the past six months, then presented the names of the general and local authorities, who were unanimously sustained.

President Penrose put the motion before the saints that President Don C. Rushton be honorably released to return home. This was unanimously carried, and the good will and confidence of all extended to President Rushton for his untiring efforts in the conference for twenty-eight months. Elder Walter P. Monson was then sustained as President of the conference, with the entire approval of all concerned. Elder Richard Hemsley, Jr., of the Gillingham district, and Elder George Edward Anderson of the Dover district were honorably released to go to their mountain homes. Both of them reported that the work in their respective fields of labor was progressing nicely, and that prospects are very bright for a good harvest of souls. Elder Anderson spent one year at the birth-place of the Prophet Joseph Smith and other historical spots before filling a mission of two years in England.

The London quartette, Elders W. P. Monson, William R. Worley, F. J. Price and D. F. Norris, sang the beautiful piece, "Memories of Galilee."

Elder J. H. Carter, who has charge of the work in Portsmouth, said that the saints in that part are showing a live, active interest in the gospel, and most of them have realized that progress in the Church is based on individual effort; the testimony of the elders has impressed many strangers for good, as several have been baptised recently.

President Penrose next gave a very beneficial address on pre-existence, the hereafter, prayer, tithing, fast offerings, the overcoming of fault-finding, and obedience to authority. These remarks were very specific and profitable, and seemed to awaken in the hearts of the saints a greater determination to observe the laws of God. The choir sang, "Beautiful Isle of Somewhere," and the benediction was pronounced by Elder J. Thaddeus Hammond, Jr.

The attendance was greatly increased at the afternoon meeting. The assembly sang, "Arise, O glorious Zion." Prayer by Elder Charles B. Petty. The choir sang feelingly, "Ye simple souls who stray." The sacrament was then administered by Elder Wilford J. Young and Brother W. G. D. Last, during which the choir gave appropriate music. President Rushton explained that through the kindness of Sister C. E. Loose, of Provo, Utah, the beautiful silver sacrament set now used by the conference was obtained from Zion. Also that the conference organ and piano were purchased during the last year from the proceeds of concerts and entertainments.

President W. P. Monson addressed the congregation on the necessity of humility, saying that just as a child is helpless when born into the world, so with a person when born into the kingdom of God unless he is willing to put aside pride and vain-glory. The speaker elaborated upon, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." (Eph. 2:8, 9.) He bore emphatic testimony to the divinity of the gospel.

Elder Charles T. Burton said he had received much pleasure from his experiences in various districts where he had labored for nearly two years; that his observations of the improvement in the lives of those who had accepted the glorious truths of salvation proved that the gospel if properly lived is always elevating in its nature.

Elder Henry Watson expressed his deep appreciation of the privilege of working in the ministry of Christ; said that faith must be coupled with works in order to keep pace with the wonderful achievements of the age and with the work of the Lord.

Elder Frederick J. Price spoke on the advantages of being worthy to have the spiritual gifts of the gospel. He had witnessed several remarkable instances of God's power, and by these and many other things was fully convinced that this is the work of the Lord.

Sister Hazel Tout then added to the pleasure of the meeting by singing in a delightful manner, "The Wonderful Story."

A most impressive sermon was given by President Penrose, during which he was listened to with strict attention. He discoursed on the atonement, showing that through it came redemption from the grave to all mankind. Read from the Book of Mormon upon this subject (II. Nephi 9). Showed that there is a perfect harmony between the Bible and the Book of Mormon, because they are both volumes of scripture written by the same power. Explained the advantages of living in this dispensation when the true gospel of Christ has been restored, and when all things are to be gathered into one. Spoke on faith and showed that "miracles" are performed by the power of faith; that they are the effects of natural laws and forces, not fully understood by mankind.

The choir rendered the anthem, "The Song of the Redeemed," with spirit and expression. Benediction by Elder Wilford J. Young.

At night there was an enthusiastic audience of seven hundred in attendance. Singing, "Onward Christian Soldiers," by choir and congregation. Elder Thomas Viney offered the prayer. The choir then sang the beautiful selection, "Count Your Blessings."

President Rushton was the first speaker. He mentioned the great improvements made in many respects since being in the conference; said we are being given an impartial hearing by intelligent people, and much prejudice is being overcome. He had enjoyed his labors thoroughly, and would carry to his home many

happy recollections of the goodness of the saints and friends in his behalf; wished all much success and God's choicest blessings.

Sister Romania B. Penrose spoke very encouragingly in regard to the work of the Relief Societies: impressed all with the responsibility of parents in caring for their children, said all Latter-day Saint homes should be models for the world to follow; referred to the sacredness of the ordinance of baptism, and bore a feeling testimony to the truth of the great latter-day work.

Sister Grace Tout's sweet contralto voice charmed the audience in the solo, "Abide With Me."

Elder Everard L. McMurrin addressed the assembly for a short time on the fallacy of the "belief alone" doctrine, and the inconsistency of Christendom professing thorough belief in the Bible then immediately denying the efficacy of the cardinal principles therein set forth.

President Penrose's evening discourse was impressive, emphatic and powerful. He explained the significance of Easter Sunday. His subject was chiefly the resurrection. Related the facts in regard to Christ's resurrection, appearances to the apostles and saints, and His ascension. Enlarged upon the text, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's at His coming." (I. Cor. 15: 22, 23.) Also gave a concise explanation of John's vision of the judgment and resurrection recorded in Revelation 20. Spoke of the understanding the ancient prophets had of the resurrection; quoted from Isaiah, Ezekiel. Job and Daniel. Referred to the flood of light that has come to us on this subject through latter-day revelation. Touched briefly on salvation for the dead. In closing he bore testimony to the majesty and divinity of the gospel, and exhorted all to repent from evil works, and to practice diligence in righteous deeds.

In closing, the choir rendered the anthem, "Rouse, O Ye Mortals." The assembly arose and sang the Doxology. The benediction was pronounced by Elder Edgar M. Wright, after which the conference was adjourned for six months. The many investigators present expressed themselves as being highly pleased with the spirit of the meetings and the glorious truths expounded. The work of the choir under the direction of Elder Nephi J. Brown was highly commendable. Brother J. W. E. Tomlinson is to be praised for his fine work at the organ. The members of the Relief Society and committee on refreshments did excellent work in providing food for all present. Baptismal services were held and largely attended between meetings, at which nine persons were baptised.

On Monday, the 28th, President Penrose met with the elders in Priesthood meeting, at which he gave splendid instructions and advice.

CHARLES T. BURTON, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived March 28th, 1910, per s.s. *Canada*: John R. Sayer, Rigby, Idaho; William George Wagstaff, Holliday, Utah; George B. Chambers, Pleasant Green, Utah; Alvin Sessions, Bountiful, Utah; James W. Saville, Carl P. Lind, Heber T. Hall, Isaac D. Stewart, Carl A. Carlquist, Andrew F. Gutke, Salt Lake City; William Andrew Brown, Jr., Woods Cross, Utah; Joseph S. McCann, Preston, Utah; John F. Stewart, Herbert C. Wade, Warren, Utah; Leonard B. Christensen, Richfield, Utah; George C. Nuhn, Avon, Utah; Alvin Westenskow, Imbler, Oregon; Alma Sonne, F. A. Dahle, Logan, Utah.

Appointments.—The elders who arrived for the British mission, March 28th, 1910, have been appointed to labor in the following conferences: Alvin Sessions, Manchester; James S. McCann, Hull; George B. Chambers, John R. Sayer, F. A. Dahle, Alma Sonne, Newcastle; William G. Wagstaff, James W. Saville, William A. Brown, London.

Baptisms.—A baptismal service was held in the Central Baths, Burnley (Liverpool conference), March 27th, 1910, when three persons were baptised by Elder A. H. Parkinson. One of those baptised was from Nelson, one from Accrington, the other from Burnley. Several saints and friends were present.

A baptismal service was held at the Livingstone Street Baths, Birkenhead (Liverpool conference), Thursday evening, March 24th, when two persons were baptised by Elder Alfred Parsons.

A baptismal service was held at "Deseret," High Road, South Tottenham, London, N., March 27th, 1910, when nine persons were baptised by Elders Elijah Gilbert, W. P. Monson, Thomas Viney, George E. Anderson, Harold L. Smith, and Edwin R. Dimond. Several strangers and saints were present at the service.

At the public baths at Aberdeen (Scottish conference), on Sunday, March 27th, 1910, three converts were baptised by Elder Roland S. Eccles. Confirmations took place at the baths.

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